*Economy in the post-metaphysics time. A feminist perspective*.

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**Abstract:** History, as a field of social knowledge, has been particularly useful in the task of deconstructing the hegemonic economic thinking and showing its androcentric character. The historical studies from gender perspective inform us about how knowledge is built around a particular topic. Besides, this kind of analysis brings us to the systems of power that regulate its practice and the ways under which individuals can and should be recognized as subjects (genealogy of the subject). In this sense, the feminist critical theory has questioned key conceptions underling classical economics such as, the conception of human being, the principle of economic rationality that governs the economy (or the opportunity cost that involves any resourcing relation) and the universal character with which it is presented to us. I am going to look back the feminist studies contributions to the categories of economics, epistemologically situated on how the relationship between the subject who knows and the known object occurs. In order to make women experience of inequality and social exclusion visible and recognizable -and then object of politics- historians have had to review/examine the truth content of the scientific knowledge. More specifically they have had to resignify what has been defined as material life. As a result, economically invisible spaces have become objects of scientific and social analysis. This is how women have placed the issue of time at the origin of the economic inequality in the centre of the social dispute. The negotiation between men and women regarding the use of time, of working time, leisure time and family formation took place based on a female experience: the double presence (double absence) in paid work and housework. The goal of this paper is to pose that, if we regulate and negotiate on this aspect of social life, and policies are made on time, it is because feminism, as theory and social movement, has "materialized" (given material significance/meaning) those facts stated in capitalist societies as cultural. Thus, feminist critical theory meant a break in the contemporary Western thought on what is considered the material world and what belongs to the cultural field.